THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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104 EAST TWENTIETH STREET
NEW YORK

The Unitarian Advance

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ASSOCIATE EDITORS: JOHN HAYNES HOLMES, CHARLES WESLEY CASSON, HENRY WILDER FOOTE, EDGAR SWAN WIERS, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON.

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Contributing Editors: Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Hartford, Conn.; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

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---*vs.*---

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You may sent your money with the names of those to whom you would like the magazine sent—or you may send the money without the names, and we will see that the right people receive. We know plenty of them. But it is easy to forget to do what is not done today.

THE PUBLISHERS.

The Unitarian Advance

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VOLUME I (NEW SERIES) AUGUST, 1911 NUMBER 12

IN several States at the last election there was an overturn of political parties, and in two or three, at least, men were elected as Governors of large commonwealths, whose reason of success lay chiefly not in the turn of national party issues but in local issues of reform. We instance the case of two. New York elected Governor Dix, and New Jersey elected Governor Woodrow Wilson, not because a multitude of former Republican voters decided to change their views as to tariff, foreign policy, and the "New Nationalism," (whatever that may be), but because multitudes of Republicans were dissatisfied with the local leadership of their own parties,—especially dissatisfied with the legislative habits of their party representatives, and aspired to something cleaner, more progressive and less machine-bound in the methods of popular government. According to our somewhat clumsy political traditions, the only way to express dissatisfaction with the way one's own party is run, is to vote the other party in power despite its supposed divergence from one's pet political principles. And this was the method that prevailed in these two States.

———o———

IT is interesting to note the diverse results of this sort of reform voting. Of course the point of view of a religious magazine is not that of the political partizan, but of the student and exponent of moral ideals. In New York a serious legislature scandal, and a general sense of the unworthiness of the leaders of the dominant party, with the singular complication of distrust of a wholly different sort with the leadership of the Reform-within-the-party movement, led to the election of Governor Dix and a Democratic legislature.

Now Democracy in New York means either Tammany-Hall-on-its-good-behavior—i. e. Tammany Hall in temporary eclipse, or it means Tammany Hall unblushingly triumphant. Of course nobody imagines that Democracy with Tammany Hall triumphant ever means Reform. Tammany Hall is absolutely frank about itself—it stands for Commercial Politics. But it is always conceivable that for certain local considerations Tammany Hall may be put on its good behavior, and so a Democracy despite Tammany may actually prove a method of political purification and reform. In the hope of that possibility thousands of citizens of moral ideals and reform aspirations voted Gov. Dix into the Chief Majestracy of the largest, wealthiest and most influential commonwealth in the nation,—and a man of high ideals and blameless character was given his noble chance to make for himself a career of honor in conspicuous place, by meeting his peculiar trust to the people who elected him. Of course everybody knows the result. Everybody still believes that Gov. Dix is a man of good intention and worthy ideals; but everybody knows that Tammany Hall is trumphant; it is having the time of its life. Whatever the people of the State thought they were voting for, they are getting about as hopelessly immoral, unprogressive, shamelessly unrestrained a debauch of Commercial Politics as the State has ever known—and meanwhile the chance of regeneration in the Republican party of that State has been set back a decade. Which is a condition of things to make the aspirant for moral ideals in politics grow sick at heart.

———o———

MEANWHILE, across the Hudson river something else has happened. Any notion that Democracy in New Jersey meant anything particularly progressive in moral ideals or national aspiration never entered anyone's head, perhaps, until the year 1910. Indeed, both political parties in that State have been so woe-

fully committed to the traditions of Commercial Politics that the situation seemed practically hopeless. But the President of Princeton University, who happened to be a Democrat, became interested in the game of political idealism, and permitted himself to be made candidate for Governor on a frankly defined personal platform of progress and regeneration. He received his election largely because of the great number of New Jersey Republicans who were tired of New Jersey Republicanism. Woodrow Wilson was elected. Then he had the Machine of his own party to deal with—scarcely less powerful in its entrenched position than is Tammany in New York. But his method of dealing with his Machine and its Boss was very different from that of Governor Dix in New York. Likewise the result has been very different. Governor Wilson is, perhaps, the most unmitigated idealist entering American politics for many years. The things he aims at are not conspicuously entangled with national party issues, but they are significantly far-reaching in their influence on genuine advance in American political affairs and the development of an efficient pure democracy. New York is the largest State in the Union; New Jersey is a comparatively small and uninfluential commonwealth; Governor Dix is a practical politician with a heredity of notable political achievement behind him; Governor Wilson is an untrained idealist —a "scholar in politics," which usually means, an absurdly unpractical dabbler. But as a factor in the present-day development of American public affairs, Governor Dix is a non-entitity; while Governor Wilson stands good chance of being the next Democratic candidate for Presidency, and is already a most potent factor in the processes of American administrative reforms. Whereat the student and exponent of moral ideals in American politics may greatly rejoice.

———o———

FOR the great business of the student and exponent of moral ideals in American politics, *i. e.* of the man of religion whose vote is a process of enlightened conscience, is to rid himself and his neighbors of the thraldom of the Bogie of Party Regularity, and to become enlisted in that growing army of citizens who have discovered that the greatest enemy that America has ever known is the Commercialized Political Partisan, and who strike hard wherever they can strike at all at the powers that would keep Democracy from being democratic, and Republicanism from being progressive because of the humbuggery of party expediency—and "the tranquility of business." The well-intentioned Governor Dix plus triumphant Tammany represents one sort of thing:—Governor Wilson with the courage of his idealism, triumphant over a wrecked party-machine represents another sort of thing. Practical religion is peculiarly sympathetic with the latter sort of thing.

———o———

THE American Unitarian Association has met with a great loss in the death of its treasurer, Francis H. Lincoln. Mr. Lincoln was a worthy representative of Unitarian laymanship. A wholesome factor in his own community life, interested in public affairs from their higher points of view,—a faithful parishioner of a dignified and historic church of long Puritan tradition, he has for many years served the cause of National Unitarianism by his fidelity to the trust imposed upon him as administrator of its invested funds. Sterlingly honest, of course, alertly attentive to our fiduiary interests, naturally conservative and cautious as a faithful treasurer must inevitably be,—his place will not be easily filled, while his genial comradeship and wholesome sturdiness of personality will be greatly missed from out our midst.

———o———

OUR summer meetings of this year have fallen within the period of depressingly hot weather when even the cool breezes of the Islands of the Sea could only partially mitigate the langorous effects of the sultry heat. Yet these meeting have proved worth their while, in more ways than one; and peculiarly valuable have been the results of the two Sunday School Institutes, one at Meadville and the other at the Isles of Shoals. The personality of our stalwart leader in Sunday School interprise, President William

I. Lawrance, was a dominant factor in both series of Sunday School meetings; and a spirit of sturdy seriousness and alert sense of the practical importance of the work in hand, characterized the gathering at both places. The attendance was good in either place, but it ought to have been very much better. The first great business of those interested in the modern problem of religious education is to arouse the interest of all our people to the importance of the work. That aroused interest will bring more money for its efficient prosecution, more workers in the ranks, more courage of innovation in the working out of methods, and more definite elignment of our churches on the progressive side of educative method. President Lawrance stands for these things: The Summer Institutes at Meadville and at the Isles of Shoals stand for these things, and the best way of getting our people in touch with the spirit of these things is to get them in touch with one another at these "campaign-grounds" of progress which these summer institutes really are.

ONE has to admit the significance of the fact that the attendance of our summer meetings is preponderately feminine—and not conspicuously youthful. There are reasons, of course:—but if the enterprise which these meetings represent was taken more seriously by all our people,—*and made more worth while,* we cannot help believing that a better balanced proportion might be secured. There is still a place for another sort of enterprise, and we look forward to its achievement:—a genuine rallying of our young people in a convention by themselves,—not for mere recreation, but in the spirit of joyous comradeship in our exhilaratingly vigorful cause—by seashore or amid the hills, where expenses should not be too great,—where program must not be too heavy—where song and conserted service must have a larger place, where practical aspects of things are kept well to the front, where intellect alone shall not be ministered to, yet where religion shall be sedulously guarded from the banality of the mawkish and the over-sentimental—we believe that that sort of a Summer Meeting would be one of the best things that could ever happen. Why not?

WE discover hurtling about the whispering aisles of certain walks of our denominational life two queer rumors of utterly false import, and we hasten to announce their doom. The first is personal. Some people have heard somewhere—(and deem the news important enough to repeat to many neighbors)—that THE UNITARIAN ADVANCE has behind its front of frankness a lurking secret of ulterior purpose; it is secretly maintained to do a direful thing. Who would start such a rumor? We could not possibly guess—but the rumor stalks abroad in full-sized busy-ness. We are glad to assert that it is utterly without foundation. THE UNITARIAN ADVANCE has perhaps been over-solicitous to define its aims, and ideals and mission; and no program, no purpose of agitation, no "ulterior motive of activity" is in the least concealed behind its inception or prosecution. Its editors stand pledged to frankness and outspoken sincerity beyond all things else, in the things for which it stands. If at any time there should be a change in editorial purpose, it will be frankly acknowledged without delay. With this rumor goes one equally false,—that the editor of this magazine contemplates withdrawing from its control. Some factors of the future stand at the present unsettled, but as long as possible the editorial control of THE UNITARIAN ADVANCE will remain unchanged. *And it is here to stay!* Those who report otherwise have other than frank reasons, we fear, for their prognostications.

THE other erroneous report mischievously abroad concerns the policy of the Conference of the Middle States and Canada. This rumor takes the form of "an authoritative statement" that the Directors of this Conference are seeking for more money and bringing about a change in its secretaryship, in order that a missionary policy involving the establishment of new churches along Socialistic and ultra-radical lines may be con-

summated. Of course this is absolutely absurd—yet we are surprised to discover that it is seriously entertained in some quarters. We are in official position to deny absolutely this report. Such a proposition has never—*in any form*—been presented at a meeting of the Middle States Board, has never been publicly or privately voiced by any member of that board,—and we may safely assert that not a single member of that board would for a moment give consent to the prosecution of any such program. Some members of that board are more radical and "progressive" than others along more lines than one; but whatever missionary work is prosecuted within the department of the Middle States and Canada,—whoever its secretary may be, and whatever adjustment of relations with the A. U. A. may be arrived at,—will be along the lines of sane and reasonable Unitarianism, unembarrassed by social "isms," propagandas or programs. That is simple common sense, and we are in position to know that it is true. We are sorry for the rumor that anything else is the fact, because of its mischievousness.

———o———

WAS IT QUITE NICE?

Of course the hot weather was largely responsible for it; it is easy for us all to slip into the easy way of inconsiderate generalization when the lassitude of languid June is upon one's soul. Yet even so, was it quite nice of the President of the American Unitarian Association to say just what he did say about the aided churches of the Middle States Conference, in his otherwise admirable review of the new year's budget in a recent issue of *The Christian Register?*

What he did say was this:—

"It was a matter of regret to the board that not a single aided church in the Middle States Department felt able to accept any reduction in the appropriation of the preceding year. Several urged an increase, and two or three societies hitherto self-supporting made application for aid."

Now this was not only ungenerous—and in the light of certain circumstances peculiarly ungenerous,—but it was not true in all its details, and substantially untrue in the general impression conveyed. Not two or three, but only *one* church hitherto self-supporting asked aid this year of the Association. Why? Because after a decade or more of modest but plucky existence made possible by the sharing of a minister with a neighboring church, this year the church in Ridgewood, N. J., has undertaken the responsibility of a minister all to itself. Where it used to raise $500 a year it now pledges itself to raise $1,100; and because of this plucky endeavor it was encouraged to accept the co-operation of the A. U. A. in making possible the employment of an abler minister than it could otherwise have, in the reasonable expectation that it would the more quickly grow to established strength and usefulness. We suspect that the Directors of the Association would rejoice and not "regret" if more young churches under similar circumstances would come thus asking for its co-operation.

Not *several* churches in this department, but *two* asked this year for a larger appropriation than last year. One was the important young church in Alleghany, which has been beset by peculiar difficulties during the year, the other the growing young church in Flushing, N. Y., which feels the vital necessity of acquiring for itself a church property in a community where real estate is exceptionally costly; and because of heroic endeavors to raise its building fund it had hoped for a little more assistance from the Association this year than hitherto. Neither of these requests was granted.

As Dr. Eliot says, two other churches in the group are honored institutions in small communities, existing under conditions which preclude any reasonable expectancy of reduced dependence. Eight other churches on the Middle States list are to be accounted for. Dr. Eliot says truly: none of these churches "felt able to accept any reduction in the appropriation of the preceding year." Their cases were carefully reviewed first by the Directors of the Middle States Confer-

ence, then by the Directors of the A. U. A. Both boards agreed with practical unanimity, that the requests of these churches were reasonable requests; *they ought not to have asked for less.*

Suppose we review the cases of these eight churches. Two are in Canada; one of them is our representative in the capital city of the great and rapidly growing Empire of the North; we believe that everybody who knows the situation in Canada will agree, that could the Association afford it (and why can't it afford it?)—it would be good business policy and wisest denominational strategy to increase, rather than decrease its co-operation with the Ottawa people, that there, as in Washington, D. C., we may more rapidly establish a church vitally representative of our faith at a nation's seat of influence. The other Canadian church is at Hamilton:—and it is a live church,—vigorously maintaining our cause in the midst of peculiar difficulties. That its people are recruited from the ranks of those who have not much wealth or social prestige, but who have pluck and zeal in abundance, is a misfortune in financial ways no doubt, but in some other regards not a misfortune at all.

Of the six remaining churches, all are young, all are vigorously growing, and only two have yet reached the stage where they own church buildings. These two are at Schenectady, N. Y., and Lancaster, Pa. Both of these churches have been in the habit for several years of *voluntarily* reducing the amount of their request. It is a coincidence merely that both, this year, ask peculiar indulgence. Their reasons were considered perfectly valid both by the Directors of the A. U. A. and the Middle States Conference. Both finished but a year or so ago expensive building plants. Lancaster had an exceptional opportunity this year to acquire a Manse; this increased the financial strain of the congregation but the enterprise was so wise from a business point of view that the people pluckily resolved not to let the opportunity pass, and took it for granted that so competent a business body as the A. U. A. board was known to be, would gladly co-operate with them in this business policy. And the A. U. A. board did so. Schenectady's case was different: unusual losses in membership this year (those who know the constituency of Schenectady understand what this means) made it seem unwise to attempt to raise more money from the congregation at present; and it frankly said: "We have uniformly reduced our request for several years past; may we not with self-respect ask patience, this year, if we simply hold our own? we do not doubt, and you need not doubt our willingness to co-operate with you in economy, another year." And the Conference Directors and the Association Directors both agreed that the request was reasonable.

Well, the other churches of the group are Franklin, Pa., Wheeling, W. Va., Summit, N. J., and Washington Heights, N. Y.; all in the formative stage, all at that stage in their development, which, were they mere business enterprises, would make any business promoter say, "If it was worth while adventuring these undertakings at all, then to reduce expenses in their development at this point would be not economy but waste, nor wisdom but folly." Two of them (Wheeling and Franklin) have been embarrassed this year by a prolonged period of candidating;—both are making good.

What of Summit? Why, a year ago, Summit was raising for preaching less than $600; now because it is raising $1,200, it seems the part of wisdom for the Association to co-operate in the securing of a man of exceptional ability to develop a field of exceptional promise. And as a part of this enterprise a new movement at Jersey City is made possible—really a very creditable bit of missionary activity.

A year ago there was no church at Washington Heights—barely a congregation. Now there is a congregation raising $1,000; with a wide awake Sunday School, a phenomenal Woman's Alliance and a stalwart group of interested laymen. Does any one at 25 Beacon St., Boston, regret that this young society did not ask for less money wherewith to meet its exhilarating opportunity?

The President of the A. U. A. has singled out for special mention what he considers a "regrettable" condition of

things in the Middle States Department. The impression given is certainly not generous or kindly. Far be it from us to consent for a moment to the measurement of church success by mere financial circumstances. But even on this basis, we may call attention to this fact: At most only two churches in this Department are paying their minister a smaller salary, or raising for the prosecution of its work a smaller fund than in the year past. At least *eight* churches have considerably increased their annual budget, meaning, in *seven* cases, a substantial increase of minister's salary. In the vicinity of New York City in particular, has this increase of vigor been notable; and it is probable that in the Fall one more church (Elizabeth, N. J.,) will come to the A. U. A. for co-operative aid,—not because it is growing weak, but because it is waxing strong—so strong that now it can assume larger responsibilities, so strong that it has no right to evade the challenges of its greater field.

We do not challenge comparison with the work in other fields, for the spirit of fellowship is not rivalry or competition, but mutual joy in achievement. We rather invite the congratulation of our neighbors—and we say again, that because the President of the Association knew all these things, it was not quite nice of him to say what he did say in his article in *The Christian Register.*

———o———

RUSH R. SHIPPEN.

In the death of Rev. Rush R. Shippen the Unitarian fellowship loses one who has contributed not slightly to our denominational well being. At one time Secretary of the American Unitarian Association, afterwards, at a critical time, minister of our influential church in Washington, D. C., compiler of the Hymn and Service Book which for a long time was the best and most universal collection of hymns for public worship to be found anywhere, a trustee of the Meadville Theological School, and a genial and sturdy comrade in the service of more than one generation of ministers, the time had not yet come, even despite his advanced years, when he should be inactive, though no longer in active service; and surely we shall miss him greatly.

———o———

THE MEADVILLE INSTITUTE.

Lasting from June 26 for two weeks another successful session of the Institute for Religious Education was held at Meadville. There were about forty members, representing the churches in Pittsburg, Allegheny, Erie, Marietta, Dunkirk, Jamestown, Cleveland, Buffalo and Meadville, with some scattering attendants. The sessions were held at the Theololgical School. Dr. F. A. Christie gave daily lectures on How Dogma Came to be and its Relation to Christian Experience. Rev. J. T. Sunderland spoke daily on The Use of the Bible in Religious Education. Rev. W. I. Lawrance and Miss Marion D. Richards gave talks and held conferences on practical matters of Sunday School work. Prof. Elliott, of Allegheny College, lectured one evening on Religion in Greek Folk Lore. Dr. C. Von Broekman spoke on Holland and Rev. J. H. Applebee gave an evening lecture. A valuable exhibit of Sunday School material occupied one of the rooms. Rev. W. I. Lawrance and Rev. L. W. Mason, D. D., preached in the church on the two Sundays of the Institute. The management of the financial and boarding departments was in charge of Librarian W. C. Green. The lectures were of great value and highly appreciated. The spirit of the group of members was fine and much will be taken back to churches which will prove of benefit. The Institute fully justified its creation and continuance. Pittsburg led, coming with a delegation of twelve, led by the minister.

———o———

WANTED: A CLOCK.

I've a clock of silver, a marble clock,
  And a clock with a cuckoo gay;
But the moments vanish, flock by flock,
Masses of work my labors mock,
For, alas! I never have found a clock
  That goes the other way.
Never any kind of a clock
  That ticks toward yesterday!

Emma C. Dowd.

Good Men in Hell

BY REV. FRANK S. C. WICKS,

of Indianapolis, Ind.

Every good man wants to go to hell; only a bad man would wish to go to heaven.

This thought may at first shock you, but the shock is only the collision between a new truth and a sleeping mind. That will pass when the truth has found its rightful home in your minds. Would you have this truth demonstrated? Consider, then, the conventional ideas of heaven and hell. Heaven is a place where you find only good people; hell is a place where you find only bad people. In heaven is unending bliss, rest and peace. There is no need there for the gentle ministries of compassion, no need for sympathy where there is no suffering, no opportunity for usefulness. There is only a dead level of perfection.

Jonathan Edwards tried to add to the attractiveness of heaven by saying, "The damned shall be tormented in the presence of the holy angels, and in the presence of the Lamb, so will they be tormented also in the presence of the glorified saints. Hereby the saints will be made more sensible how great their salvation is. The view of the misery of the damned will double the ardor of the saints in heaven." In hell is unending torment, piercing screams of agony, groans of the suffering. Mr. Spurgeon seemed to know all about it, and he says, "There is a real fire in hell, a fire exactly like that which we have on earth, except this, that it will not consume, though it will torture you. You have seen the asbestos lying in the fire red-hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn forever, without being consumed."

There you have the traditional views of heaven and hell. Which would a good man choose? Can you doubt? What do they choose here? Do they ask for ease and pleasure here? Do they go where they will hear no cry of suffering? Do they close their eyes on human misery? Never! No human need calls in vain; they are deaf to no cry; they are blind to no scene of suffering. They fly from the heavens on earth, and plunge into the hells around them.

Fear might drive a man to the acceptance of heaven, but love drives men to the very bottom of hell. I am sure I know what Jesus would do if he had the choice. With the very first cry of human need, he would leap the battlements of heaven and plunge into hell. That was the kind of a man he was when on earth. He asked for no soft place where he might sleep in peace; he did not seek palaces and pleasant places; he did not seem to care to be with the people who considered themselves as constituting good society. He went to sinners, lived and ate with them, and loved them. I cannot believe his nature changed when he entered the next life. I cannot believe he could find happiness among saints alone.

I like this striking sonnet of one of the English minor poets, Eugene Lee-Hamilton:

Once from the parapet of gems and glow,
An angel said, "O God, the heart grows cold
On these eternal battlements of gold,
Where all is pure, but cold as virgin snow.

Here sobs are never heard; no salt tears flow;
Here there are none to help—nor sick nor old,
No wrong to fight, no justice to uphold;
Grant me thy leave to live men's life below."

"And then, annihilation?" God replied.
"Yes," said the angel, "even that dreadful price;
For earthly tears are worth eternal night."

"Then go," said God. The angel opened wide
His dazzling wings, gazed back on heaven thrice,
And plunged forever from the walls of light.

The only man fit to be damned is the man who would accept salvation on the terms offered by the so-called evangelical church. Any man who would be willing to purchase salvation that meant eternal bliss for himself, and eternal perdition for his neighbor is so sunken in selfishness that it would take a good deal of fire to purify him.

How much nobler the conduct of the heathen Radbod! Charles the Hammer conquered the Frisian chief, and demanded his baptism. Radbod had already immersed one of his royal legs in the baptismal fount when a thought struck him. "Where are my dead forefathers at present?" he demanded, turning suddenly on Bishop Wolfran. "In hell, with all other unbelievers." "Mighty well," said Radbod, "then will I rather feast with my ancestors in the halls of Woden than dwell with your little starveling band of Christians in Heaven." Entreaties and threats could not change him.

Is not that the answer of every good man when he thinks of the alternatives? Is there a mother who would go to heaven with her boy writhing in torment below? Like Burger's Leonore she cries,

"Salvation is with Wilhelm, yea,
Without him is but hell."

This is my reason for leaving the orthodox church. I was converted by due process into an acceptance of the scheme of salvation, but when I found it left my good mother out, I would have none of it.

This fear of hell has been the lash with which preachers have driven men into an acceptance of their dogmas. Every craven, every sneak, every slave has responded to it, but every good man, every moral hero, every free man scorns such a bargain. Fear of hell never made one good man; never fitted one man for living in a place of happiness. But love makes good men and fits them for any place. The man who loves does not need to have a heaven built for him; he can build his own.

Again, if a man likes good company he would never go to the traditional heaven. Some one has said, "Heaven for climate, but hell for company." In this heaven may be found the men and women who can be happy while others are miserable, who are so lazy they can enjoy doing nothing, who are quite content to live useless lives. There is the man who ruined a maid who was sent to perdition for her sin. But he, at the end of an infamous life, had enough breath left to say, "I believe." There is the man once stained with human blood, white as a lily now. His victim had no time to repent, and is in hell, but in the long trial the murderer had time to find salvation, and died an edifying death, forgiving all his enemies, and rejoicing that his soul is saved. Who wants to go to such a place?

On the other hand, see the men and women who have been sent to the other place. Their one sin has been unbelief. They may have led pure, noble lives; may have been loving husbands and fathers, good neighbors, and may have died trying to save some life. But they did not believe some dogma, and they are lost. Think of the company! Socrates, Plato, Confucius, Gautama, Zoroaster, Mahomet, Epictetus and all the pagan seers and saints are there. There the great men of science, Darwin, Tyndale, Huxley and Spencer. There are all the Unitarians, Channing, Longfellow, Emerson, Lowell, Dorothea Dix and the author of "Nearer, My God to Thee."

Would you not like to be with such people? Put them in hell and they would make a heaven of it. There is a popular story of the man who went to hell, and finding it to be an altogether delightful place, expressed his surprise. Voltaire enlightened him by saying, "It used to be a dreadful place, but so many men of science have come here that they have transformed the place."

Father Taylor was right when he said that if the Unitarian Emerson went to hell it would change the climate of the place, and turn the tide of emigration. You could not make a hell with such men. Heaven would be where they are, and

hell the other place. It is related of the good monk Basle that, being excommunicated by the Pope, he was, after death, sent in charge of an angel to find a fit place for suffering in hell, but such was the eloquence and the good humor of the monk that he was civilly treated by all the bad angels. Even good angels came from afar to see him, and take up their abode with him. The angel who was sent to find a place of torment for him attempted to find a worse pit, but with no better success, for such was the contented spirit of the man that he found something to praise in even the worst place and company, and made a kind of heaven of it.

Of course we know there is no such place as the traditional heaven and hell. We made a choice some time ago between a good God and a bad fetish. Hell is the base spawn of Hate and Fear. Hate and Fear first made a God in their own image, and this God made a hell to their liking. The moment the idea of a loving God entered the mind the idea of hell passed out. They could not live together. As Tennyson wrote,

"The God of Love and Hell together—
they cannot be thought."

An old Scotch woman who lay on her deathbed, was asked by her minister, "Janet, what would you say, if, after all he has done for you, God should let you be lost?" "E'en's he likes," was the noble reply, "if he does he'll lost mair than I'll do."

God would lose more than she! Yes, she would lose her happiness, but God would lose his character. If God sent that woman to hell he would be God no longer, but a fiend.

It was this ascription of divine qualities to a being who did such fiendish things that aroused the indignation of John Stuart Mill, and made him exclaim, "I will call no being good who is not what I mean when I apply that epithet to my fellow-creatures; and, if such a being can sentence me to hell for not so calling him, to hell I will go."

When the Eternal was thought of as having "a local habitation and a name," it was easy to think of him as living in a place called heaven, but when he was seen to be infinite, it was seen also with the Psalmist that he must be everywhere. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

If we have abolished the old ideas of heaven and hell, what have we left of our future life? Have we emptied it of all significance? By no means. In place of future life with pains and penalties, rewards and rejoicings, we have eternal life. We know nothing of a future life, but we know a good deal of eternal life. We live in it. It is within and around us. There is one segment of it that we know something about, the part that runs through our consciousness.

We see heavens and hells all about us, sin, misery, suffering; goodness, happiness, peace. But these heavens and hells are not made by a God who is angry one moment, and pleased the next. We make them. Heaven and hell are not places, but conditions of the soul. What Christians have failed to see, Omar Khayyam saw,

"I sent my soul through the Invisible,
Some letter of the after-life to spell,
Bye and bye my soul returned to me,
And answered, 'I, myself, am heaven
and hell.'"

No good man is in hell; no bad man is in heaven. Wherever the good man is he is in heaven; wherever the bad man is, he is in hell.

"In the years that have been I have bound man
closer to man
And closer woman to woman;
And the stranger hath seen in a stranger his
brother at last
And a sister in eyes that were strange,
In the years that shall be I will bind me nation
to nation
And shore unto shore," saith our God.
"Lo! I am the burster of bonds and the breaker
of barriers,
I am he that shall free," saith the Lord.
"For the lingering battle, the contest of ages
is ending,
And victory followeth me."

—*Stephen Phillips.*

A SPARK FROM AN ANVIL.

"And this is what my little maid used to call a 'truly story,'" said Dr. Robert Collyer when relating the following incident of his early life.*

The church in Chicago of which I was the first minister, was burnt in the great fire in October, 1871. The parsonage was burnt also, together with nearly all the homes in my parish. This was on a Monday; my people were scattered; I knew not where I should find them or what to do, but as I sat in sore perplexity with my wife and children in the home of friends the idea came in a flash that I must print in the paper a notice that I would speak to my people on the next Sunday in the space fronting our ruined church.

So they came, with many more neighbors and friends and strangers, and I stood on a great stone for my platform with the smoking ruins behind me. We sang the hymn:

"Before Jehovah's awful throne
Ye nations bow with sacred joy."

Then I read a chapter in Jeremiah where the moan is made, "Our pleasant and beautiful house where our fathers praised Thee is burnt with fire and all our holy things consumed."

There was a prayer, I remember, and then we sang that noble strain:

"When Israel of the Lord beloved
Out of the land of bondage came
Her father's God before her moved
An awful guide in smoke and flame."

I then spoke to my people about our great disaster and what we should do. I told them to be of good courage, that we had much to be thankful for that we were all still there, that our real church was not burnt—only the material building—and that in time that would be restored to us, as well as our homes. This, and more of the same tenor, I spoke for their comfort, and then I said:

"Take no thought nor care for the living of myself and family for a year and then we will see where we stand. I came to you from the anvil and can go back to it, if needs be, and make horseshoes. In any case, I can take care of my family, never fear."

The reporters were about and the things I said were flashed far and wide, and that was a lucky horse-shoe I did *not* make after all, for presently a gentleman wrote to me from Boston to say he would be glad to pay my stipend through that year. Then some time after this letter came one from Cornell University telling me the students had read the report of my words about making horseshoes and had subscribed a thousand dollars that they held for my acceptance if I would make them a "small, convenient, and satisfactory horseshoe" and send it out.

So I went to a neighbor—a blacksmith who had started his forge—and told him the story. He smiled and said:

"Go ahead, sir; I will lend you my helper and everything you want."

So I stripped and rolled up my sleeves, man fashion, made the horseshoe, had my name stamped upon it, went to the notary and got out my document, duly signed and sealed, and sent the whole thing to Cornell, for which they sent me a thousand dollars and fifty over.

"And that horseshoe," said the reverend doctor in conclusion, "hangs today, I am told, as a valued trophy in the President White Library of Cornell University."

*The material for the above incident was furnished to the writer by the Reverend Doctor Robert Collyer, in a personal letter.

REBECCA MIDDLETON SAMSON.

THE GOD OF THE OPEN.

I believe in the God of the open. He is no habitant of the silence and the shadow. He is not found only under the dim church cloisters, or heard only in the awed hush of sacred service. The God in whom I believe is the God of the open sky and the open street and the open mind. Everwhere and in everything, he may be seen and felt and known. He is in the sunshine more than in the shadow, in the living present more than in the dead past, in the open field more than in the templed cave. He does not speak from an ancient Sinai: he walks and talks with every man on the common path of life.—*Paragraph Pulpit.*

The Problem of Christian Unity in the Light of Unitarian History

By Carleton Ames Wheeler.

A paper prepared for the August Conference at South Bayfield, Massachusetts, of the Society of Companions of the Holy Cross, an unofficial body of women connected with the Protestant Episcopal Church, whose Conference last year is devoted to a discussion of the problem of "Christian Unity."

When the Reformation broke over Western Europe it opened the way, as we all know, to very great variety of theological thought and of religious observances. These variations have been "the logical result of two ideas which were the motive forces of the Reformation, one being that the church and its dogmata had been radically corrupted by the Roman Catholic System; the other, that Christian doctrine, to be of practical service, must be capable of coinciding with man's actual conscience, instead of remaining in the condition of abstract and transcendential formulae."*

Refusing, therefore, to abide by the authority of the *Church* as such, Protestants turned with their reason and their conscience to the *Bible* as the only source of theological truth. "The reforming energy became intense precisely in those countries which early possessed a widely distributed version of the Scriptures in the spoken tongue,—in Germany, Holland, Britain, and even France."†

But along with the Lutheran and the Calvinistic type of reformer there sprang up in Switzerland, Spain, and Italy such leaders as Blandrata, Servetus, and Socinus,—men equally concerned to derive their doctrines from the Scriptures, but very scrupulous to take only what careful reasoning led them to feel certain could be maintained on the basis of Scripture. A study of the lives and writings of these men,—one of whom Calvin burned, and the other two of whom he drove into Poland,—shows that their protest was in response to both ethical and rational demands. Their consciences rose up against the hateful doctrines of "total depravity" and of "predistination," as proclaimed by Calvin, and they used their reason to refute them through the testimony of the Scriptures. But this led them also to a careful questioning of what was considered the central dogma of Orthodoxy,—the Trinity,—which they likewise ruled out as not Scriptural, remaining however on a mid-way plane as to the nature of Jesus, quite different from the position occupied by the Liberals of today.

With Servetus a martyr, Blandrata soon passed over into Poland, and later into Transylvania (Hungary), at that time countries of influence, in both of which there was open dissent with Trinitarian beliefs. Here, in 1565, Blandrata became the founder of the first Unitarian churches bearing that name. Then years later Socinus also went to Poland and under his leadership the Unitarians became a recognized power in the country. In this connection it is interesting to note that at that time "under the Sigismunds I and II, the most enlightened princes then upon any European throne, Poland enjoyed complete religious toleration,—the first country in Christendom to attain that distinction. As has happened elsewhere when Unitarians have stood on an equality, the Unitarians of Poland by their energy and intelligence attained an ascendency out of all proportion to their numbers."*

Shortly after this, in 1568, Transylvania (now Hungary) became the second country to establish religious freedom by law. The wording of the edict is interesting: "The preachers shall be allowed to preach the gospel each according to his understanding; the people shall be allowed to keep the preachers who please them. On account of religion shall no man be misused.'' (†) But both in

*Early Sources of English Unitarianism, (Bonet-Maury), p. 5.
†Ibid. p. XV.
*Unitarianism, its Origin and History. p. 72.

Poland and in Hungary Catholic rulers later came to power. All Unitarians were expelled from Poland, and in Hungary Unitarians were forbidden all propaganda. Unitarian fugitives from Poland took refuge in Germany, Holland, and England; and "Socinian" doctrines were thus brought into England more directly than would otherwise have been the case. Hungary still has its Unitarian branch of the Christian church, organized as at first under Bishops, and numbering roughly about the same as the Unitarians of this country.

The Socinian refugees were, however, by no means the only source of the Unitarians that was soon to take shape in England. James Martineau, in his introduction to Monet-Maury's "Early Sources of English Unitarianism" says very truly, "It ought not to surprise us, if on the weakening of ecclesiastical pressure or the increased tension of spiritual independence, Unitarian theology repeatedly appears upon the scene, and enters it from several sides..... Unitarian theology is not so artificial a phenomenon that we are obliged to refer it, like the enunciation of Kepler's laws or the spectrum analysis, to a single discoverer. On the contrary, as a simple reversion from something far more artificial than itself, it may well be expected, in an age which breaks up the stagnation of thought, to arise simultaneously as a function of many movements and in the experience of many minds." (pages vi and viii). To this thought of Martineau's let us at this point add a further word of orientation, namely this: that to understand Unitarianism aright one must see it rather as a continuous development, or evolution, of thought and feeling, than as a fixed idea or sect. Later we shall, I trust, see more clearly the nature of its development, and the reason why those who call themselves Unitarians have grown from one thought to another harmoniously, not splitting into divergent sects,—why, for example, the beliefs of Socinus, of Priestley, of Channing, of Theodore Parker, and of President Eliot can be in many ways so different, yet all be accepted as Unitarian.

Having seen how Unitarian principles first came to visible organization in Poland and in Hungary, let us now turn nearer home, to England and to America. Both the Reformation and the Renaissance came second hand to England, and a little late, but in due time both came with full strength. And in the development of modern Science England has had from the first a position of high rank. The first effect of the Reformation and the Renaissance was to change the church in England from an international to a national foundation, with gradually certain modifications of ritual and doctrine. But these modifications were so half-way, so openly restrained—especially under Elizabeth—by the desire to retain in the English church as many of its former Roman Catholic members as possible, and consequently so adapted to perpetuate many of the hierachical and political abuses against which the Protestant conscience rebelled, that we see Non-Conformity soon arising, and in a variety of forms.

Puritanism was thus a protestantism within a protestantism, and when in 1662, under Charles II, the High Churchmen made the prayer book a little more Popish than it had been before, and succeeded in passing the "Act of Uniformity," whereby every clergyman and schoolmaster was obliged, not only to use the prayer-book, but to declare his "unfeigned consent and assent" to everything it contained, the inevitable cleavage came. Before the act went into force Lord Manchester said, "I am afraid that the terms are so hard that many of the (dissenting) ministers will not comply." Said Bishop Sheldon, "I am afraid they will."

"Nathaniel Heywood, of Ormskirk church, who, like his brother Oliver, was one of the gentlest-hearted men of the time, was earnestly pressed by his parishioners to conform and remain with them. 'Ah, Mr. Heywood, we would gladly hear you preach still in the church.' 'Yes,' said he, 'and I would as gladly preach as you can desire it, if I could do it with a safe conscience.' 'Oh, sir, many a man now-a-days makes a

great gash in his conscience; cannot you make a little nick in yours?' "

But those Puritans were not men who could make even "little nicks" in their consciences.

So when at last St. Bartholomew's day came, with hardly an exception they went out from the Church of England. Many a country parson went forth from his little glebe and parsonage not knowing whither he went or what was to become of him. Most of them were University men, scholars of Oxford or Cambridge. Among them were many of the noblest preachers and most learned divines of the time. In almost every large town in England, the worthiest and most popular clergymen were found among the number of those who were thus silenced. Some had been offered high positions in the church if they would conform, but very, very few yielded. It is called "the ejection of the two thousand," because in all there were nearly two thousand clergymen who on that day were cast out of the church."*

Puritanism long had occasion to remember this "Black Friday" on which it was dismissed from the Anglican Church. But beside this separation was the lack of unity within itself. There were Presbyterian, Baptist, and Independent "Dissenters," not to mention the Friends and the later rise of Methodism. Doubtless some of you will ask Were not the English Unitarians also a Protestant offshoot from the Anglican Church? Let us see.

Aside from slight doctrinal variations, —and more pronounced divergences in methods of government and discipline,— there existed and steadily increased between the Presbyterians on the one hand, and the Baptists and Independents on the other, this decided difference, that while the Baptists and Independents tied their chapels down more and more firmly by deeds of trust *to those who should continue to hold their same opinions,* the Presbyterians turned gradually but consciously away from a fixed base, dedicating and entrusting their chapels simply "for the worship of Almighty God," and thus *leaving succeeding generations free to worship in their own way.* In other words, the Presbyterians of England, (quite unlike their Scottish brethren), were becoming conscious not only that persecution for religious opinion was wrong, but that the religious life of the church, like that of an individual, should be a free and ever-developing inheritance, and not a dead, entailed heirloom. (It should also be noted here that the "Presbyterian" theory of church government, by "Presbyters, etc.," had from the start remained in England more a theory than a practice, partly owing to the difficulty of carrying it out in a hostile environment, and partly, doubtless, because of an innate independence of which they only gradually became fully conscious).

The natural result of this unrestricted dedication of Presbyterian chapels was a slow drift away from Calvinism. In this they were helped by the various discussions concerning "Socinianism" which waxed warm during and after the latter part of the 17th century; by the theological and scientific writings of such men as Locke and Newton; and finally, by the open and definite stand taked by one of their ministers, Rev. Joseph Priestley, (the friend of Benjamin Franklin, and the discoverer of Oxygen), and by a minister of the Church of England, Rev. Theophilus Lindsey.

I quote from Brooke Herford's, "The Story of Religion in England," an illuminating paragraph illustrative not only of Priestley, but of the general English Presbyterian attitude as it came under his leadership.

"The fact was that the same free and fearless spirit of investigation which was leading him to new discoveries in science, was leading him also to new positions in religion. Severely truthful, unable to persuade himself that he held a doctrine unless he really did believe it, looking with a clear, unshrinking gaze into all the opinions which in his youth he had taken for granted, he found that in many things he could not believe as the most of people about him did.

"First, he rejected the doctrine of Original Sin, and ceased to believe that man's nature is so lost and ruined by inherited tendencies to evil, as the orthodoxy of the time made out. Then he

*The Story of Religion in England, (Brooke Herford), p. 245.

searched into the doctrine of the Atonement, and could not find it in Scripture; it seemed to him to be the Bible teaching that men are forgiven for their own repentance and amendment, not becausue of Christ's having been punished in their stead. Then the doctrine of the Trinity was inquired into, and as he could not find it taught by Christ, he straightway investigated the rise of it some centuries after Christ's time, and denounced it as one of the corruptions of the Church.

"And yet, while he was thus busy, in some matters pulling down, he was in others most earnestly building up. His scientific pursuits brought him much into acquaintance with the scientific men and philosophers of the time, and he found them almost all inclined to treat religion as an ignorant superstition. In Paris most of them were professed Atheists, and they told him that he 'was the only person they had ever met with of whose understanding they had any opinion, who professed to believe Christianity.' Priestley did a great deal of good among this kind of people, for he was never ashamed of his faith; he always stood up for Christianity. He gloried in maintaining that religion, properly regarded, was just as reasonable as science; and we find him turning from his treatises on Electricity or Oxygen to write addresses on Family Prayers, or 'Letters to a philosophical unbeliever.'"* (pp. 326-327).

In this connection let me call attention again to the fact that the Bible served as Priestley's source of authority, that the impulse behind his theological studies was at first a moral and rational protest against the doctrine of a depraved human nature, and that the denial of the Trinity comes only as the logical culmination of a protest beginning elsewhere.

It was during Dr. Priestley's time that an attempt was made by many of the Latitudinarians, or Broad Churchmen, to persuade Parliament so to modify the terms of subscription to the Creed and Articles, that Broad Church Episcopalians could with an easier conscience remain in the Anglican Church. Many of those who desired a change were too timid to sign the petition asking for it, and of the 200 clergymen who did sign it, only one—when Parliament refused to consider their request,—only one had the courage of his convictions sufficient to give up his living and face a hostile world. And he alone, be it said, of all the 200, left any traceable mark upon the religious thought of his own and succeeding generations. "The rest are forgotten. Their liberal views, contradicted by their own words every time they signed the Articles or repeated the Creeds, made little impression; Parliament never made any change in subscription and the Latitudinarian movement gradually died away."*

But to the one man who came out, the Rev. Theophilus Lindsey, belongs the distinction of having forthwith established in London the first chapel to bear in England the name "Unitarian"—and that at a time when to deny the Trinity was still a crime punishable by civil law,—the very crime, in fact, which had brought to the stake the two last martyrs burned at Smithfield. But the spirit of the age forbade further extreme legal penalties for differences of theological opinion, and the Unitarian chapel parish grew rapidly, drawing its supporters not from the former friends of Lindsey, but from various circles of Dissenters and Freethinkers. More than this, it served to show the great majority of the Presbyterians in England where they really stood and so paved the way for them to adopt the Unitarian name.

As an indication of the earnest temper of Lindsey it is pleasant to remember that he was the first to open a regular Sunday School, in 1764, 16 years before Robert Raikes founded Sunday Schools as a general custom.

The outline of the origin of Unitarianism here given shows, I think, that the movement was primarily one within the Puritan body, and so only indirectly connected with the Anglican Church, being a slow but far-reaching transformation of the Dissenting Presbyterians. Since the days of Lindsey and Priestley, the General Baptists and various Methodist churches have become Unitarian, affiliating with the "British and Foreign Unitarian Association," but still keeping their Baptist or Methodist titles and practices

*Ibid. p. 319.

as well as their new name, just as the liberal Congregational churches have done here in New England.

Lack of space forbids more than a word or two regarding the separate and distinct, but in many ways similar, development of Unitarianism here in America. Here, too, was a State Church, that of the former Independents of England, now calling itself Congregational. Very soon there developed a Liberal and an Orthodox wing, which in time came to the parting of the ways, through the unwillingness of the Calvinists to fraternize with the Liberals, with the result that in 1815 the Unitarian name was taken by the Liberal churches, who formed themselves into the American Unitarian Association in 1825. Thus, in America, Unitarianism was a growth out of the "Establishment," which was however Puritan, and so again stands twice removed from the Anglican Church.

I cannot refrain, however, from mentioning here the curious coincidence by which again the Episcopal Church, by a local development, led the way after all to the Unitarian *name*,—just as Lindsey's "coming out" had done it in England. "King's Chapel" in Boston, which, though Episcopalian, stood of course for "Dissent" here in Congregational New England, called to its ministry in 1787 the avowed Unitarian, Rev. James Freeman, modified its liturgy somewhat, and stood forth as the first congregation in America (and from that time to this the only Episcopal congregation, so far as I know) to change as a corporate body to the Unitarian name, thus antedating the Congregationalists by nearly a generation.

William Ellery Channing stands as the great personality who, much against his dearest wishes, found himself impelled to the sermon which crystallized the Liberal Congregational churches of America into a separate sect. But in the century since his epoch-making Baltimore sermon, the world of science and of religion has been making progress, and Unitarian thought, which by its nature strives ever to face the present and future, as well as the past, has likewise been moving forward. It no longer is satisfied to take the Bible as the one and only source of doctrine. Three great sources of authority appeal to it,—God in Nature (where Science lends her aid), God in History, (where Jesus and the Bible plays so important a part), God in every human soul,—as the Voice which calls his children to Himself, and impells them to earnest mental, moral, and spiritual activity. The great insistence of Unitarians is upon the Goodness of God and the dignity and worth of every human soul, as being indeed a divine child of the living God and ever enriched by his love. The greatest revealer of this love it recognizes in Jesus, through his noble life, noble words, and noble death.

The National Conference of Unitarian Churches has this basis: "These churches accept the religion of Jesus, holding in accordance with his teaching, that practical religion is summed up to love to God and love to man."

A typical covenant of a Unitarian Church is this: "In the love of truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man."

Of technical creed there is none. The congregations make statements of their own, if they wish; but in general they choose to adopt the following simple, broad, and deep outline of Faith:

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation as character.
The Progress of Mankind onward and upward forever.

Unitarianism is, then, an attitude of the mind and heart toward religious truth and toward religious fellowship, rather than a fixed standard of belief. What Unitarians believe in detail, and what form of ritual or service they use, may be,—and often has been,—different in different periods of their history, and in different countries. Yet there has been no split among them into separate, unfraternal organizations. This is due to the fact that their bond of union is of the spirit rather than of the letter, of purpose rather than of limiting creed. So at least it seems to us.

A day or so ago I was giving a short exposition of Unitarian thought to a Swiss lady. "Why," she said, "You take all the best things of Christianity and re-

fuse to give it credit!"—adding later, "You are really then a Jew!" While I would be quite willing to agree to her unexpected admission that we have taken the best things to be found in Christianity, (though not without giving due credit, I hope, since we desire to be called Christians), I really don't think we are exactly Jews; nor do I see how an orthodox Christian could logically admit that the Jews had already the best things offered by Christianity. Her answer was to me an illustration of the difficulty which enlightened Christians today have of denying to a spiritual morality which takes Jesus as its ideal, but which rejects the Trinitarian symbol, its rightful place as the central and only essential requisite for Christian fellowship,—a spiritual morality which takes Jesus as its ideal, believing that in him mankind has the divinest pattern yet realized on earth.

You ask, "What message has Unitarianism for the great Church that is to come?" Or better, perhaps, "What message has it for the 250 separate Christian bodies now in these United States, and now longing, mose of them, for some means of bringing about Christian Unity?"

If the historical development of Unitarianism, and if present-day Unitarian life has any message looking toward Christian Unity, it surely is this, that the basis of universal fellowship must be found in the enlightened conscience and vigorous will, not in the symbols of the intellect; in what the hearts of religious men and women long to accomplish for God through their own lives and through helping the lives of others, not in what these same religious men and women *think* about the mysteries of the Infinite God, (for they do not, may perhaps never, really need not *think* alike on this infiinite problem). Let each denomination worship as it chooses, let it seek to spread its doctrines, if it chooses, among those who stand outside uplifting religious fellowship, but let it with equal sincerity and vigor seek to join with all other churches in a united effort for the general intellectual, moral, and religious uplift of mankind, working together in these things with the love of God and of their fellowmen in their hearts.

Until this ideal of federated helpfulness can be reached, it seems vain to expect the coming of an organic unity based on creedal assent or form of government. And perhaps when we approach the realization of such a unified Christianity as I have referred to,—and which, happily, is already beginning in a variety of ways and places, especially here in America,—perhaps then we shall not find ourselves still desiring so strenuously a Christendom united on the Letter of Belief, having learned from the Unity of the Spirit, that

"From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

A SONG SPARROW AT THE ISLES OF SHOALS.

How did yon joyous sparrow learn so true
The very heart of God? Vast spreads the sea—
The Holy Presence—in strange mystery,
Luring the dream of sight beyond sight's view;
And overhead, in splendrous hush of blue,
The yearning peace of God's great Sympathy!
Grim, bleak and stern, these rock-crags seem to be
God's utter word of Might,—long ages through,—
Omnipotent! But there, where rose-twigs nod,
My little bird, not vast, nor strange, nor strong,
Sings forth its little soul in crystal glee;
And through its tiny song there comes to me
That whispered peace my heart had sought so long:—
The tender friendship of a near-by God.

Knowledge and Faith

By Anita Trueman Pickett,

Unity Church, Boise, Idaho.

Every human being lays hold upon life, as it were, by two hands, knowledge and faith. Knowledge is the firm right hand which directly governs our actions. Faith assists knowledge to bring new objects within its grasp, and to hold them till they have been fully examined. It sounds the rich bass chords which accompany and support the melody of our lives. It holds the negative pole of the circuit which connects us with the battery of spiritual force that sustains our individual existence.

Some few persons are spiritually left-handed, neglecting knowledge, and accepting faith as their guide in life. They are dreamy and unsatisfactory folks, on the whole; while those who emphasize knowledge and ignore faith are limited in their activities and harsh in their judgments. The well-balanced life is spiritually ambidextrous, and has the wide reach and firm hold which only knowledge and faith working together can bring.

We are in the habit of thinking that we derive our knowledge and our faith from the established and institutionalized Science and Religion of the world about us. But in reality the reverse is true. Knowledge and faith are elements of our human constitution, as surely as hands and feet, nerves and organs of sense. We must use and develop them, in order to expand our mental horizon, as we have learned to use the telescope and the telephone to extend the range of our senses. The evolution of knowledge and faith produces, by natural but complex processes, that vast world of consciousness whose kingdoms are known as Science, Philosophy, and Religion.

The human mind, through ages of thought, has built up the great structure of classified knowledge called Science; it has crystalized its questionings and theories in regard to the Nature of things into various schools of Philosophy; and it has justified its faith in many forms of Religion. But these have all grown out of men and must grow out of them still. Our heritage from the past is useless to us, unless we prove and employ it ourselves, and improve it as we pass it on.

We have each, as our natural endowment, the instinct of knowledge and the impulse of faith. Through observation and comparison we furnish ourselves with the elementary knowledge which is our working capital in the business of life; but at the same time we respond to the lure of the unknown, we delight in the pursuit of mystery, we apprehend a Reality greater than we can define, we accept the authority of others in matters beyond our experience. In all this, the impulse of faith is leading us beyond the limitations of our present knowledge, but the desire to know follows faith into this realm, and finds there many jewels to add to its treasures of truth. Information concerning facts beyond the range of our senses, Inventions which put us in command of greater power, Ideals which enhance all the values of our lives, come to us through the channel of Faith. But knowledge must appropriate them to suitable service in our lives.

We must understand that the world's Science, Philosophy, and Religion are meaningless to us, unless we are ourselves scientific, philosophical, and religious in our way of thinking. We must accept on faith most of the teachings of modern Science, they are so far beyond popular comprehension, and require such elaborate methods of demonstration. A whole world of knowledge, thoroughly tested and classified, is necessary to place at our service the telephone which is so essential a part of domestic as well as business economy in these days. But very few of us possess even a fragment of this knowledge, and the same is true of almost every article we use. We accept all this on faith, but how much more it would mean to us, if we kept the instinct of knowledge alert! We might be scientific, and philosophical, and even re-

ligious, in relation to the telephone, as well as practical, if we chose, and this would make us worth far more to others, and life more precious to ourselves.

Whenever we try to classify any item of knowledge in its orderly relation to any other knowledge we may possess or be able to obtain, we are scientific; when we are curious as to the cause of any phenomenon, we are philosophical; and when we seek the universal beyond the particular, and respond to its mystery and majesty, we are religious. These attitudes of mind are characteristic of the growing life in us, and as we cultivate them, we reach beyond all limitations. These are the keys of power, but we must use them for ourselves. To merely accept the work of others will not do. We may enjoy the fruits of their labors, but only as slaves may enjoy the luxury of their masters. Let us be freemen in the world of thought, and true comrades of those great souls who are the builders of human history.

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HAVE WE AN ADEQUATE METHOD?

BY REV. W. W. WOOD

Of West Upton, Mass.

To the dual discussion of our Unitarian message which has taken place in THE ADVANCE, the writer is constrained to add a third. One disputant has argued in favor of an adequate theology and a second has supported the claims of an adequate motive. One of the most essential factors in the problem has seemingly been left untouched; I refer to the question of an adequate method. No business house expects to succeed by simply making goods; it hopes some time to sell them in the open market. And as in the commercial world the core of business is the trade of goods for goods, so in the spiritual market there is a demand for an exchange of commodities. If the Unitarian message is worth anything as to the first two factors, its value will depend upon the proper distribution of the third. You must have a sales force as well as a producing force, commercial travelers as well as inventors and manufacturers. Inventing the message is one thing, fashioning it into proper form is another; but the sale of it is an entirely different proposition.

And it is in respect to just this very fact that the Unitirian movement is wholly inadequate for the spiritual markets, where the law of demand and supply is as potent as in the economic world. The crises of life are chiefly individual; men and women suffer silently as well as in group form; that is to say, there are heartaches of the soul as there are also certain forms of injustice and wrong in society. When an accident occurs in the group form, an ambulance is sent for and the patient removed to a proper caretaker, usually a trained hospital force. Or perchance taken to his home. Accidents of a different nature are happening with the same frequency; accidents, that is to say, which show a breach of moral or spiritual law, resulting in a broken soul.

Now the Unitarian method is, when the latter calamity befalls one, to direct the unfortunate to read some esoteric contribution to the philosophical discussion of the relative merits of the rational and scholastic and scientific interpretation of the universe by some distinguished and learned thinker of the Brahmin class.

Let me specify. In one of our outdoor preaching services I tried to get a street crowd to consider that certain great thinkers, such as Martineau and Emerson and Channing were Unitarians. But who those chiefs were no one in that tribe could understand. Failing in this and realizing the acuteness of the situation, as the crowd was getting restless, I imagined myself at the home plate and assuming the proper attitude I shouted, "Did you fellows ever see Ty Cobb bat?" Every boy came up off of the curbstone and one said, "Gee, he knows Ty Cobb!" Seizing the chance I talked baseball to an interested audience that hung on the words as long as they dealt with hits and two-baggers.

And there was the lesson. Those men needed to be taught not an adequate theology nor solely an adequate motive, but the speaker must have an adequate method. I must get at their souls through the avenue of popularly expressed truth, presented to them in language which they

could interpret for themselves and take over into their own hungry lives.

Mr. Ives and I held a meeting one noon in a big shipping room in Plymouth, N. H., and neither of us ever talked so earnestly as when we faced sixty men who were making baseball goods and who in that environment could understand the lesson which professional baseball teaches, viz., the proper care of the body.

Now for my plea. If our theology is ever made adequate and our motive is ever properly fashioned, there yet remains the cultivation of the proper method. We must go. Under the present dignified way of presenting our message we expect the Hottentott of South Africa to come over here to New England and consult our ecclesiastical pedigree and thus learn how our ancestry came over in the Mayflower and that five certain Unitarians were present at the dedication of the Pilgrim monument. Men like David Livingstone and Adoninan Judson went—so must we. We must develop an adequate method. I know of none better than that of the commercial traveler who spreads his goods, tells what they can do, and takes ORDERS.

INDIVIDUALISM AND SOCIALISM
BY JAMES G. TOWNSEND, D. D.

MR. J. O. FAGAN in a recent Atlantic Monthly, makes the contention that Socialism cannot stand the spiritual test, and that it is destructive of individuality. He affirms that the Socialist is "without soul;" that he has "no conscience in the spiritual sense, and that his mind runs unswervingly in the rut of material conditions."

Now I am not a Socialist; I am an individualist often I fear to my sorrow and loss, but I like to see fair play, and I am unable to see why a philosophy which gives a lucid analysis of present ills, and attempts to reshape society upon new and better ideas, is "without soul" and insusceptible of individualism. In that vision of the Future, which the Socialist has, when lucidity shall displace confusion, beauty ugliness, tenderness cruelty, and truth falsehood; when lust, hunger, avarice, fear, and the love of gain shall be no longer the great controlling motives, I do not see a diminution of conscience and the spiritual sense.

Mr. Fagan, moreover, implies that individualism cannot be maintained without the extremes of rich and poor; that a people well-fed, well-clad, well-educated will lack motive, aspiration, and that there must be *chaos* and *waste* to provoke our human powers to high action. Indeed he declares war to be a necessity, and exalts *"friction"* as "the greatest thing in the world."

When I read an assertion like this, amusing if it were not so serious, I think of the Supreme Souls in religion, art, literature, science, patriotism and wonder if the love of gain or the attrition of competition was necessary to call out their individual initiative, to awaken their great powers.

Mr. Fagan seems to think that the union of the people for the accomplishment of certain common purposes will stifle all individual genius; but when Greece, England, Germany, became a people, did not Plato, Shakespeare, and Goethe arise? I agree with him "that individualism is the leaven in human society which dignifies labor, that distinguishes art from imitation, and religion from habit." But is not this the danger in our present competitive system?

Do not even our young men of education and ambition aver that in entering into the employ of the great railroads, of the Standard Oil Company, the Sugar Trust, the mammoth Steel Works, the big Department Store and other large industries, they lose their identity as individuals and become mere cogs or wheels in the vast machinery? And if *they* lose their individualism, what about the masses who work for a daily wage?

I am in sympathy with any ideas which shall displace our present wasteful and selfish competitive system with cooperation, but I am sure that in any scheme that may be devised there will be thorny roads to travel, and endless ways in which a generous and noble competition will call out all the powers of the individual.

GOOD NEWS.

It is Good News: That nothing is too good to be true; that we cannot think too highly of man's nature, nor too grandly of each man's destiny; that nothing is too good to think of God; that every beautiful vision of seer, poet, prophet, or saviour is a prophecy to be fulfilled.

It is Good News: That man is more than an animal; that he is not naturally vile; that he has a mind to think, a soul to feel; that he has good in him; that he is made of the Divine nature—to become perfect, and is destined to enjoy the blessedness of heaven.

It is Good News: That God is not a cruel tyrant, but a loving Father; that He is perfectly just, has no favourites, loves all alike, loves His enemies, overcomes all evil by good, and takes every care that not one soul shall be lost, but that all shall be saved.

It is Good News: That God does not require impossibilities, neither impossible beliefs nor impossible deeds; that He asks no more than each man can do; that He expects each to just be his best.

It is Good News: That God desires each man to be a free man: free from bondage to creeds, from slavery to self and to sin; free to think out his own convictions; free to resist evil within and wrong without; that each man shall know what he believes, and be able to help those who need guidance—especially the young—to know and to believe.

It is Good News: That good produces good, and that evil brings pain; that pain and misery are signals that wrong cries for remedy; that all evil is curable; that we reap according as we sow; that righteousness is a complete remedy for every sore; that when all men seek first to do right to each other, then will no one lack any good thing.

It is Good News: That there is no death; that when the body falls away the soul lives on; that as God is immortal, so all His children live for ever; that the only Satan is the bad man, and that there is no hell but of man's making; that good is imperishable, and evil is self-destructive; that every man will become good, and every hell will pass away; that all divisions will fade into eternal Brotherhood and loving union with God.

It is Good News: That such Faith in Man, in God, in Truth, in Goodness, in Righteousness—is a Faith that brings joy and comfort; that it is inward satisfaction, peace, and blessedness; that it sustains and strengthens in every difficulty and trial; that it is sunshine; that it is life.

It is Good News: That such a Faith is the grandest thing to live by, and the sweetest influence in the hour of death. It is Good News that Jesus of Nazareth, the least imperfect examples of this Faith, was just *a Man,* having the same nature as ourselves, dependent, like us, on the power of God our Father; and that he lived such a pure, brave, and noble life that we should follow in his steps.

This Faith—lived and practised—is Religion; it is Love to man and God; it is heaven on earth.

It is the Faith known as *Unitarian Christianity.* It is the Gospel Jesus proclaimed.

H. Bodell Smith,
in *Christian Life.*

THE WORK IMMORTAL.

(*A Sunday School Parable.*)

By Charles W. Casson.

The Spirit and I walked along the paths of life, observing the ways of men. Some there were who played merrily in the sunlight, or listened to bird-songs in the groves, or slept in teh leafy shade beside the way. And some traced their names in the smooth sand, or tried to build pretty forms with it. And still others searched for glittering pebbles, and when they had found any, added them to the loads they carried on their backs.

After watching for a while, I asked of the Spirit, "Do all men spend their lives in play, or in doing that which soon must pass, or in search of that which but adds to their burdens?"

And the Spirit replied, "Many indeed are those who do. But not all. Some there are who seek to do the immortal work."

"Show me these," I cried, eagerly, for I fain would see some engaged in tasks more gainful.

The Spirit lead me to a place apart, where stood a man carving a huge block of marble. With infinite patience he chiselled out the form he saw therein, each stroke revealing something more of its exquisite beauty.

I gazed in admiration at his work, and turning to the Spirit, said, "This mas has chosen well. Surely what he does shall last forever."

"So he thinks," the Spirit said. "But look. Behold the future."

It seemed as though the years passed in swift procession before us, bringing with them their change. As we gazed upon the statue, its maker vanished, its fine edges became chipped and broken, its pedestal at last cracked in twain and the carved figure rolled into the dust.

"Nay," I said, "this is not the work immortal."

Then the Spirit led me to an open grove where one sat playing an instrument of music, and singing a song of such beauty that I stood spell-bound by its magic power. As we listened the singer stopped, but many others in the grove took up the song, until we heard it from ever side.

"Ah," I cried gladly, "'tis not in marble, but in music, that the work immortal lies!"

"Thinkest thou so?" asked the Spirit. "Behold again the future."

As before, the years passed swiftly. As I watched, the singer vanished, but the song kept on. Yet, as we listened, other singers came and other songs were sung, until, at last, I could hear no note of the first.

"Gone!" I said, in sadness, "neither in marble nor in music is the work immortal. Where then can it be?"

The Spirit made no answer, but pointed in silence to one who passed near by. In her hand was a bunch of rare flowers, the like of which grew not beside the place whereon we stood. As she came to a little child, plucking at the grass, she picked out one of the gairest of the flowers and gave it to the child, who laughed in joy over the beautiful thing.

Then I said to the Spirit, "It is well. But why do you show me this? Let us move on, that we may see the work immortal."

"Wait," said the Spirit, gently restraining my impatience. "Wait. Behold once more the future."

Once more the years processioned by, the child passed, and the flower fell to the ground. But as I watched, I saw that other flowers like unto it spring up from the ground where it fell, and other children, passing by, picked them and joyed over them as had the child before. Then they too passed, but others came in unending succession, while the flowers spread in ever-widening circle of beauty around me.

I said, "Is it then the work immortal to but give a flower unto a little child?"

And softly the Spirit replied, "Yea, it is the work immortal when the flower is the flower of truth."

THE ISLES OF SHOALS SUMMER MEETINGS.

While all the unfortunate people of pretty nearly the whole continent were sweltering in the extremest sort of "hot spell," the *fortunates* went to the Isles of Shoals. The weather was not exactly frigid even there and there was a thermometer to get interested in on the north piazza which broke all Isles of Shoals records. Still the highest record was ten degrees lower than the corresponding records on the mainland and there has been never a moment when one could not find a breezy corner in which absolute comfort could be secured—and in congenial company.

The company was not quite so large as that of last year: a damaged reputation for hotel administration being chiefly responsible. Still the numbers ran up over three hundred, and thanks to the enterprise and courtesy of our host, Mr. Morse, the misadventures of last year were gloriously out-lived, and everybody was content. To be sure there were more "candle-light services'' than those advertised, and those who prefer dimly-lighted piazzas and moonlight unimpeded by artificial rivalry had what they wanted.

but barring a scarcity of gas, all things went well from beginning to end.

Usually the morning series of meetings is devoted to a single theme variently worked out; but this year this was not attempted and contrasts were interesting. Monday morning Mr. Walter Prichard Eaton, author of "The New Theatre" and other books, spoke on "Elevating the Stage and Depressing the Publilc" a very witty—and wise address which we hope to reproduce in a later issue. Tuesday morning, Rev. Joseph P. MacCarthy of Waltham, spoke of "Excelsior—an Interpretation" in a way that was eloquent and entertaining. Wednesday was "Young People's Day" and Mr. Sanford Bates of Boston, one of the officers of the National Y. P. R. U., gave a stimulating address indicative of the ideals of that body. Thursday morning, "The Religious Axiom" was discussed by Rev. John H. Lathrop of Brooklyn, who presented an attractive interpretation of the philosophy of Hoeffing. Friday morning, Rev. Theodore C. Williams, former Headmaster of the Hacegley School and well known for his graceful translation of Virgil, as well as for other poems, spoke fascinatingly of "The Evangelical Virgil" and Saturday morning "The Genius of Sidney Lanier" was somewhat informally discussed by G. H. Badger.

The evenings of the week were given over to themes perhaps a shade more popular, if not more varied. Monday evening had no program at all, but only a "Candle light Reception" of everybody by everybody. Tuesday evening's speaker failing because of ill health Mr. William Howell Reed was impressed into service and gave a most interesting story of his experiences in Richmond at the end of the Civil War. Wednesday we all went to the Appledore to hear—and see—a graphic lecture on "Two Weeks in Murillo's Country" by Rev. G. E. MacIlwain of Middleboro,—illustrated by excellent lantern views. Thursday evening we had a pleasant visit from the President of the Universalist Summer Meeting Association Rev. Mr. Perkins of Brockton, Mass., who spoke on "Things We Can Do Together." Friday our quartette gave a delightful concert reinforced by the assistance of Mrs. Watson, and Miss Julia Way of New York. Saturday evening brought a very practical and timely theme cleverly set forth by Rev. Abram Wyman of North Easton, Mass., who told of "Some Congregations I Have Met."

The distinctly religious services of the week were well rendered. On the first Sunday two inspiring sermons were preached, one in the morning by Rev. A. M. Rihbany of Boston, (Dr. Ames' new colleague), and the other in the evening by Rev. James C. Hodgins, of Framingham, Mass. On the second Sunday, the Rev. Elilzabeth Padgham of Rutherford, N. J., gave a most beautiful service at the Appledore, while in the evening a robust and stimulating service was conducted by Rev. W. H. Ramsay of Wellesley Hills, Mass. Morning Chapel services were held every day in the Stone Meeting House, the speakers in turn being the Revs. William S. Nichols of No. Andover, Mass., Lyman V. Rutleldge of Billerica, Geo. S. Anderson of Roxbury, Rev. S. S. Robins of Kingston, Oliver J. Fairfield, of Littleton, and Bertram D. Boivin of East Bridlewater. A service of Communion was also conducted on the second Sunday morning, by Rev. W. I. Lawrance. And of course, every evening there was the "Candle-light Service," quiet, simple and consecrating.

We regret that we must go to press too early to give the story of the Sunday School Institute which is in many ways sure to be more notable than the meetings preceding it. We can already be sure, however, that the attendance will be considerably larger than heretofore, and an exceptionally strong program has been prepared.

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—The annual meeting of the Unitarian Conference of the Middle States and Canada will be held with the Church of the Savior, Brooklyn, November 14-16.

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—He who suppresses his conscience just a little, enough to take the road of expediency into the citadel of success, has taken the left hand road that leads direct to all miseries.—J. LL. Jones.

OUR WORK IN VICTORIA, B. C.

Two very significant events in the history of our church in Victoria have just taken place, the first being the induction of a new minister, and the second the purchase of a church lot. During the time which has elapsed since its inception about eighteen months ago the church has been struggling along in a very heroic fashion without the pastoral services of a regular minister. Preaching services have been conducted, however, under the able direction of Mr. A. J. Pineo, to whom the members feel they owe a debt of gratitude which they will never be able to repay. Mr. Pineo having left us to continue his labors in another sphere we have welcomed the arrival of the Rev. Sidney E. Lindridge as our pastor. Mr. Lindridge was formerly a minister in the Anglican Church but transferred his allegiance to the Unitarian Fellowship. He graduated recently from the Meadville Theological School and comes to us exceptionally well equipped for the work. He may be assured of receiving the cordial and energetic cooperation of us all in his efforts to establish our church here upon a firmer basis than ever. On the evening of the 29th of June he was welcomed at a public reception in the Unitarian Hall, at which addresses were made by Mr. John Gunn, president of the church, Mr. A. J. Pineo, and Rabbi Cohen of Butte, Mont., the chairman for the evening being Mr. F. P. Rand who conducted the meeting with his customary enthusiasm.

With regard to the purchase of a church lot there is no need to say much as we believe that deeds speak plainer than words. Our members are but few and our financial resources are far from great, all the members of our society, however, are bravely determined that the foundation of the church shall be well and truly laid, and with much self-sacrificing devotion the sum of five hundred dollars has been raised which constitutes the first payment on a very suitable lot in an excellent lolcation. Both as regards the collection of this sum and also with respect to other matters of a financial as well as of a social nature, we all acknowledge that much of our success has been due to the unfaltering zeal of the members of our Ladies' Auxiliary.

At a meeting of the members of the congregation of the First Unitarian Church, Victoria, British Columbia, held on the eighteenth day of June, 1911, A. D., the following resolution, proposed by Mr. F. P. Rand and seconded by Mr. E. V. Chubb, was carried unanimously:

"We, the members of the congregation of the First Unitarian Church, Victoria, B. C., desire to publicly express our deep sense of gratitude to Mr. A. J. Pineo for his devoted and self-sacrificing labours during the past eighteen months on behalf of the Unitarian movement in this city. We unite in bidding him an affectionate farewell on his leaving us to continue his work in another sphere of labour, and assure him that his earnest efforts here will ever be gratefully remembered by all who have had the good fortune to follow his able leadership."

MEADVILLE FOLKS IN GERMANY.

Through the Crufts Fellowship, the school at Meadville annually claims representation in Europe, even though the delegation be usually limited to one student. Since, however, sabbatical years have been coming on in happy rotation that student has generally enjoyed the presence with him in Germany of one of the Faculty. Through a combination of circumstances this last winter found a larger number of the Meadville friends abroad than perhaps ever before. The trustees are represented by Mr. and Mrs. E. A. Hempstead, Miss Edith Roddy and Dr. and Mrs. Kingsbury and children. Professor and Mrs. Doan with their three little daughters form the Faculty deputation; two former students of the school, Mr. Michael Cziryek and Mr. Hugo Peidelwitz came abroad last winter for study; while the two Crufts Fellows, Mr. Walter Swisher, '10, and Mr. Charles P. Lyttle, '10, have pursued two semesters of study in Germany. A word concerning the welfare and experiences of each of the travelers mentioned may not come amiss.

After a two months' trip through Egypt and Greece Mr. and Mrs. Hempstead reached Rome about the first of May and were granted excellent weather for sightseeing throughout Italy. June is to be spent in Switzerland; then they plan to arrive in Munich the last week of that month. In Munich they join their daughter Mrs. Kingsbury, who with Dr. Kingsbury and the children, has been there since the first of May. Miss Edith Roddy is with them also.

Professor and Mrs. Doan and family came abroad the first of February. Dr. Doan stopped first in Oxford, where he heard the philosopher Schiller lecture for a short time; then went with the family to Paris where they have been located very cosily in Nevilly, a suburb just north of the Bois de Boulogne. Besides listening to the lectures of Bergson, Professor Doan has been working upon a new book. He writes very enthusiastically of the lectures, as well as of the mental vitality of Paris in general. His further plans include a July trip to Brittainy, a short sojourn in the English Lake country; they sail from Liverpool for Montreal September fourteenth.

At present (June 1911) there are four men studying in German universities who, to a greater or less degree, claim affiliation with the Meadville School. Mr. Cziryek will be remembered as our genial Hungarian classmate of 1909-10. Since his year with us, he has visited Harvard, Glasgow and Edinburg and is now in Jena. The writer had the privilege of a long visit with him there this spring. He is planning to return to Hungary the coming summer and eventually will teach in his home land. It was delightful to hear from him the judgment that of all the impressions he had received in his "wanderjahr," the memories of Meadville were by far the most cordial and lingering.

Mr. Swisher has spent the two semesters at Goettingen This quiet and famous old town, with its recollections of Bismarck and Bancroft and of many other famous ones, seems quite to have won his heart. Especially is he grateful for the good cheer of the Boettinger House,—an endowment utilized by English and Americans alike; their weekly gatherings on Saturday night, as well as their Sunday services have saved him from a feeling of isolation.

Mr. Peidelintz, (a Meadville student on leave of absence) and the writer are passing a pleasant semester in the "garden city" of Marburg. Professors Christie and Bowen are well known here, having spent several years of study in this old Lutheran University. By Professors Budde, Julicher and Mirbs, as well as Dr. Rade of the liberal "Christliche Welt," great kindness has been shown us. One cannot help feeling a strong sense of pride that in this famous center of theological science Meadville School should be so fully recognized as one of the outposts of like spirit and aim in the English-speaking world. To the writer it is always gratifying to hear Rector Budde's frequent allusions to Dr. Smith's works, as well as his esteem for Professor Gilman, "his old friend of the 'New World'."

In Marburg one meets the freshest bloom of German student life and it is a temptation to endeavor to describe some of its more novel and humorous aspects. The fraternity life here is widespread and vigorous; they cherish a form of entertainment quite peculiar to Marburg:—that of "Fass-Parties." A German band heads a long procession of students in couples; these wear the vari-colored "jacket" of the fraternity, and the jaunty, gay cap. The company parades out to some forest restaurant in the afternoon, to return in the evening; and since each student carries a Japanese lantern, the return appears like that of a long train of glow-worms, winding slowly down from the wooded hills that make these environs so beautiful. From this diversion, the students turn with amazing readiness, to dueling—a versatility that might alarm one, were it not that the duels are so harmless and, to an American collegian, so void of rationale. In most respects, indeen, German student life can scarcely bear comparison with our own, surely not in healthiness, lasting friendship and the inspiration of work together, hope and ideals together.

C. H. L.

DEDICATION OF A PARISH HOUSE AT MADISON, WIS.

On Sunday, June 11, occurred the dedication of the parish house of the Unitarian Church at Madison, Wis. This service marked the fulfillment of a dream long cherished in the hearts of pastor and people, a fulfillment made possible by the generosity of Dr. C. H. Vilas, a former resident of Madison. The new building will house the social, educational and civic activities of the church and will doubtless bring a considerable increase of effort along all these lines. The building blends perfectly with the old structure in outward appearance, is finished throughout in quartered oak, and provides adequate space for the Woman's Society, the Sunday-school and various clubs. It gives class rooms and auditoriums of varying size, well appointed dining-room and kitchen, and splendid space for a gymnasium.

The exercises in connection with the dedication included the morning service in the church, with special music, a dedicatory service in the parish house itself at half past seven, and another service in the church at half past eight, the capacity of the building being tested at all three services. At the morning service Rev. Fred V. Hawley, of Unity Church, Chicago, gave the message, which was a call to use strength in the service of weakness, an ideal contradicted by much of human history, yet, as the speaker clearly showed, not impossible of growing attainment.

The dedicatory service proper consisted of responsive readings and prayer by the minister and people; a short address by the donor, Dr. Vilas, acceptance of the gift by Mr. George Kroncke for the church, words of fellowship and congratulation from local ministers representing the Presbyterians, Episcopalians and Congregationalists; a word of thanksgiving by the minister, and the reading of messages of congratulation and good will from neighbors and distant friends unable to be present.

Rev. Jenkin Lloyd Jones was the chosen speaker for the evening, but railroad schedules forbade his presence and Rev. Ernest C. Smith, secretary of the Western Unitarian Conference, gave an address upon "The Church and Social Service."

NATIONAL CONFERENCE PROGRAM WASHINGTON, D. C., OCT. 23—26.

MONDAY.

4.30. Meeting of the Council, Arlington Hotel.

8.15. Opening Service in All Souls' Church. Conference Sermon by Rev. James De Normandie, D. D., Boston, Mass.

TUESDAY MORNING.

8.45. Morning Prayers at the Arlington.

9.30. Conference Session opened at Memorial Continental Hall by a Devotional Service.

9.40. Address by the President, Hon. Horace Davis, San Francisco, Cal.

10.00. Election of Assistant Secretaries, etc.

10.15. Report of the Council by the Chairman, Rev. U. G. B. Pierce, D. D., Washington, D. C.

10.35. Address by Rev. Lewis G. Wilson, Boston, Mass., Secretary of the American Unitarian Association.

10.55. Address by Rev. W. I. Lawrance, Boston, Mass., President of the Unitarian Sunday School Society.

11.10. Address by Miss Emma C. Low, Brooklyn, N. Y., President of the National Alliance of Unitarian Women.

11.25. Address by Rev. Dudley Hays Ferrell, Brockton, Mass., President of the National Young People's Religious Union.

11.35. Address by ——— of the Unitarian Fellowship for Social Justice.

11.45. Address by Rev. A. D. K. Shurtleff, Boston, Mass., Secretary Unitarian Temperance Society.

12.00. Address by Cyril H. Burdett, New York, Secretary of the Unitarian Laymen's League.

12.10 p. m. Address by Rev. S. A. Eliot, D. D., Boston, Mass., Representing International Council of Liberal Religious Workers and Thinkers.

12.25. Greetings. Business.

1.00. Recess.

TUESDAY AFTERNOON.

4.00. Meeting under the auspices of the National Young People's Religious Union.

5.00-6.30. Reception to Conference in Arlington Hotel under auspices of the National Alliance of Unitarian Women.

TUESDAY EVENING.

8.15. Devotional Meeting.

General Topic, INTERNATIONAL PEACE.

8.25. Address by Rev. Edward Cummings, Boston, Mass.

8.50. Address by Rev. Jenkin Lloyd Jones, D. D., Chicago, Ill.

9.15. Address by Rev. William C. Gannett, D. D., Rochester, N. Y.

The President of the United States has been invited to address this session of the Conference.

WEDNESDAY MORNING.

8.45. Morning Prayers at the Arlington.

SOCIOLOGICAL SESSION.

It is the desire of the Council that the Conference may turn to most effective use in the Unitarian Church the constantly swelling tide of purpose to make religion and the church most serviceable in the cause of human betterment.

In the midst of countless programs, many of which divide good people who are supremely desirous of the commonweal, it has seemed best to concentrate the attention of the Conference upon one constructive social principle which is capable of much greater effectiveness both in thoroughness and breadth of application than it has ever had.

In order to standardize the minimum conditions to be tolerated in charities, in education, in labor, and in the public health, the principle of inspectorship is accepted by all good people, and it has general recognition in law, both Federal and State, as well in city ordinances. This principle of inspection is the one arm of the government designed to be useful on the most critical line in our civilization; namely, that which divides the strong and unscrupulous from the ignorant and weak. The records of inspection are the indispensable data for a relentless publicity, that in its turn is a prerequisite for intelligent action for human betterment.

This program has been designed in view of enlisting the hearty co-operation of the Unitarians of America in the work of elevating inspectorship in all social relations. The speakers, each an expert in one field of inspection, will indicate the work which has been done, as well as what may be done in the way of a practical extension of the principle. They will indicate the participation which church organizations, as well as individuals, may share in carrying forward this great work of social betterment.

At the close of the addresses the Council will submit a resolution to the Conference, asking its indorsement of the principle outlined and the work urged by the speakers.

To indicate how heartily Unitarian churches are already participating, both through individual effort and as organizations in works of social betterment and social readjustment, Rev. Elmer S. Forbes, Secretary Department of Social Service of the American Unitarian Association, will give a brief survey of that work. That record will establish the good-will of our people. The addresses which follow will be in the nature of suggested next steps in social progress.

PROGRAM.

9.30 a. m. Devotional Service.

9.40. Survey of Unitarian Activities for Social Betterment and Readjustment, Rev. Elmer S. Forbes, Boston, Mass.

Inspection for Standardizing Social Conditions.

10.00. In Charities, Public and Private, R. W. Hebberd, Secretary New York State Board of Charities, Albany, N. Y.

10.20. In Education, Public and Private, Professor Edward C. Elliott, Madison, Wis.

10.40. In Labor, Mrs. Florence Kelley, Secretary National Consumers' League, New York.

11.00. In Health, Woods Hutchinson, M. D., New York.

11.20. Efficiency in Inspectorship and the Civil Service, William B. Moulton, President Illinois State Civil Service Commission.

11.40. Why is this a Religious Duty? Mrs. Anna Garlin Spencer, New York School of Civics and Philanthropy, New York.

12.00. Discussion.

1.00. Adjournment.

WEDNESDAY NOON.

1.15. Laymen's Luncheon, under the auspices of the Unitarian Laymen's League.

Alliance Luncheon, under the auspices of the National Alliance of Unitarian Women.

Ministers' Luncheon, in charge of a Committee of Ministers, Rev. U. G. B. Pierce, D. D., Chairman.

WEDNESDAY EVENING.

8.15. Devotional Service.

General Topic, RELIGION IN EDUCATION.

8.25. Address by President C. F. Thwing, Western Reserve University, Cleveland, Ohio.

8.50. Address by F. W. Hooper, Brooklyn Institute, New York.

9.15. Address by Frederick Winsor, Concord, Mass.

THURSDAY MORNING.

8.45. Morning Prayers at the Arlington.

9.30. Devotional Service.

Topic, THE HISTORICAL ELEMENT IN CHRISTIANITY AS A SPIRITUAL RELIGION.

Address by Professor Francis A. Christie, D. D., Meadville Theological Seminary.

Discussion, led by Rev. Howard N. Brown, Boston, Mass.

Topic, RELIGION AND CURRENT FORMS OF MYSTICISM.

Address by Rev. George R. Dodson, Ph.D., St. Louis, Mo.

Discussion led by Professor J. H. Holmes, Swarthmore, Pa.

12.00. Business and Open Conference.

THURSDAY AFTERNOON.

2.30. Meeting under the auspices of the Unitarian Fellowship for Social Justice.

4.00. Meeting under the auspices of the Unitarian Sunday School Society.

THURSDAY EVENING.

8.15. Devotional Service.

CHURCH UNITY.

8.25. Addresses by Rev. Samuel A. Eliot, D. D., Boston, Mass., Rev. Minot Simons, Cleveland, Ohio, and Rev. Samuel M. Crothers, D. D., Cambridge, Mass.

Headquarters will be at the Arlington Hotel. For particulars regarding hotels, railroad rates, etc., apply to the Secretary, Rev. W. F. Greenman, whose address until August 28 will be Lunenburg, Mass., R. D. 1.

OUR NATIONAL SOCIETIES

With headquarters in the building of the *American Unitarian Association,* 25 *Beacon Street, Boston, Mass.*

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary,* Rev. Lewis G. Wilson.

Unitarian Sunday-School Society

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, John H. Edwards.

National Alliance of Unitarian Women

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk,* Miss Florence Everett.

Address contributions to the *Treasurer,* Mrs. Lucia Clapp Noyes, 11 St. John St., Jamaica Plain, Mass.

Young People's Religious Union

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

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For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.